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The Pacific Churchman

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JANUARY 15, 1905

THE EPIPHANY

The Epiphany Season is a missionary season and therefore a season of comparison. The idols that are no-gods are brought into vivid contrast with Jehovah, who made heaven and earth. The riches and the power and the pleasure before which we are so ready to bow are placed aright in the presence of the Divine Love made manifest in Christ. But the season is not only of comparison. Comparison leads to conversion. The star is its symbol and the star attracts and guides. "It came and stood over where the young child was." The wise men from the shadows of the distant East, from strange idols and degraded cults, come following the star and seeking the unknown king. They had looked up and seen the star and they followed it.

Thus the story runs; but the meaning of it is for us and for the Church to-day. Her work is as it were to set the star in the sky, that the nations may see it and follow to "where the Young Child is," that the mammon-worshippers among her own children may see it and follow and lay their riches at the feet of their Master and King.

A YEAR'S GAIN AND LOSS

It is not our purpose to review at length the figures indicating the gains and losses of the Church during the past year. It is enough to point out and emphasize the two most significant revelations which they make.

The first is that there has been a decided gain in the number of communicants. The total figure now reaches about 800,000 and the gain is well over 3 per cent. It is a greater gain than that made by any other Christian body save perhaps the Roman Catholics, who have been helped by an enormous immigration. It is an increase much more rapid than that of the population.

That fact is undoubtedly a cause for congratulation. But it is a cause for other things as well—for heart searching and humility and renewed resolution. It indicates that the Church's services and her position are constantly gaining a hold upon America. It indicates the enormous opportunities before her. It increases responsiblity. It is a summons to the war.

And how are we answering the summons? The second fact which appears is that the number of clergy (excluding those in the foreign field) has actually decreased by nearly a dozen. The number of candidates for orders and of lay readers has also decreased. Now we must never attach too much importance to the figures for one year, whether of gain or loss, since special factors may enter in; but there can be little doubt that the clergy are not increasing as rapidly in proportion as the communicants. Such a conclusion means that we are not doing and cannot do our whole duty, that we cannot rise to the fullness of our opportunity. We must increase the ministry in numbers (and not forget quality). The whole situation demands the careful thought of Church people. It should set parents to thinking of the possibility of turning sons to the ministry. It should make the clergy more earnest in setting forth the need and the opportunity. It is a summons to prayer.

MONEY IN POLITICS

In our last issue we commented upon the municipal condition in San Francisco and spoke in general terms of the duty of the Church in relation to political questions. There is another phase of political corruption which has come forcibly to view in California since the first of the year. The Legislature has met and the papers have been filled with reports of its doings. It is not too much to say that the reports have been simply disgusting to any decent citizen. The shameless squabble about how much "patronage" each member shall have; the open talk of members who are waiting to sell their votes for the Senatorship; the speculation as to which candidate for that high office will be prepared to spend the most money; the wonder as to what the "orders" of the railroad will be—it all reads like the days of Walpole in England. It is shameless; it is disgraceful. It would seem that money was absolute ruler and that virtue and even decency were gone. It would seem so; but we doubt that it is true.

It is true of course that money plays an all too great part; that there are corruption and greed and selfishness and ignorance at Sacramento; but, on the other hand, we know that there is decency left; that there are good and honest men; that there is some brighter side to the picture, dark and disgusting as it is. Indeed we are inclined to think that it is not only the Legislature, but the newspapers which are at fault. For political purposes or for the sake of the sensation, they are ready to make things appear worse than they are. And they do so without any real attempt to protest aginst the evil. The constant suggestion, as one reads, is that it always has been so and always must be so. There is no call to righteousness. There is no genuine protest against wickedness. Vice takes on a naturalness and inevitableness as it is thus reported, which exerts an influence tenfold more effective for evil than the most indignant editorial utterances can exert for good. It is all on a par with the flippancy with which many a domestic scandal is treated or the badge of heroism conferred upon many a criminal.

The pulpit often denounces, and unjustly, the sensationalism of the press. Most newspapers *mean* to stand for the right. What should be rebuked is not the editor's purpose, but his permission to the reporter to make vice and crime and corruption seem natural, inevitable and often attractive. Again we call upon the Church to strive to make good citizens, that we may put away municipal and political corruption, that we may help to bring the press—that most potent moulder of opinion—to a higher plane of expression as well as of purpose.

A METHOD OF AGITATION

It had been our intention in treating from time to time the great and agitating question of the preservation of the family, to propose as one means of agita-

tion the holding of mass meetings, at which leaders of thought might speak and by which Christian opinion might be defined and made effective. We were glad to note the suggestion by a correspondent in our last issue that a conference upon the subject should be held at the coming Diocesan Convention. We are glad to note that the rector of Trinity Church, San Francisco, has already begun the work by devoting the evening service on a recent Sunday to a discussion of the matter in which President Jordan, Mr. John A. Wright and the Rev. D. C. Gardner took part. At the meeting of the Canterbury Club last month the preliminary announcement of another similar meeting was made.

It is greatly to be desired that such meetings should be held in every important place. The Christian people can be gathered together, representative men can speak for them and thus a public opinion can be roused. The Church by legislation for her own people can do little. It is her mission to create such a sentiment that the marriage and divorce laws of the State will not be permitted to remain as they are. It is society that the Church has to regenerate. She must go out of herself to cleanse and elevate. If she does not there is little but ruin to anticipate. The virility and power of the nation will be sapped at its very root. That root is the Christian family.

SEVENTH MISSIONARY DISTRICT.

Missionary Jurisdiction of the Philippine Islands.

Mrs. Studley and two children, constituting the family of Rev. H. E. Studley, our missionary to the Chinese, arrived at Manila on October 19th, on the Pacific Mail steamship Korea.

Miss Roosevelt Johnson, our new kindergartner, who takes the place left vacant by Miss Harriet Osgood last winter, reached Manila by Pacific Mail steamship Mongolia, November 11th. She is visiting friends in Manila at present, but will probably take up her residence at the Settlement House in the Trizo district about the first of December, and begin work at that time.

Miss Margaret P. Waterman, who came out from home in the autumn of 1902 to conduct the work of the Settlement House, left on the 22d of October for a furlough which the condition of her health made imperatively necessary. She travels to America via Europe and hopes to be with us again after a year or two at home.

Deaconess Emily Elwyn, who joined us in October, 1903, has retired from this field, and left Manila on November 15th, intending to sail for San Francisco on the Mongolia, which leaves Hongkong November 22d.

The Rev. W. C. Clapp of our Bontoc Mission to the pagan Igorrotes, made his annual visit to Manila in October. He reports decided progress in this truly pioneer work; already some forty Igorrotes have received Christian baptism, in addition to about twenty Ilocanos, a tribe Christianized by the Roman Catholics, but neglected in that part of the country of late years. Mr. Clapp has reduced the language of the Bontoc Igorrotes to writing and has written out a vocabulary of about 1,800 words.

The Rev. John A. Staunton, formerly stationed at Baguio, capital of the province of Benguet, and summer capital of the Philippine Islands, has been transferred to the Igorrote country and has opened a new station at Sagada, about seven or eight hours' journey from Mr. Clapp's station. Mrs. Staunton will join him there in December, and they will build a house as soon as they can secure the lumber—by the way, one of the most serious problems of the Igorrote country. Unfortunately the dialect of Sagada differs radically from that of Bontoc, so that Mr. Staunton will have to do his language work quite independently of Mr. Clapp.

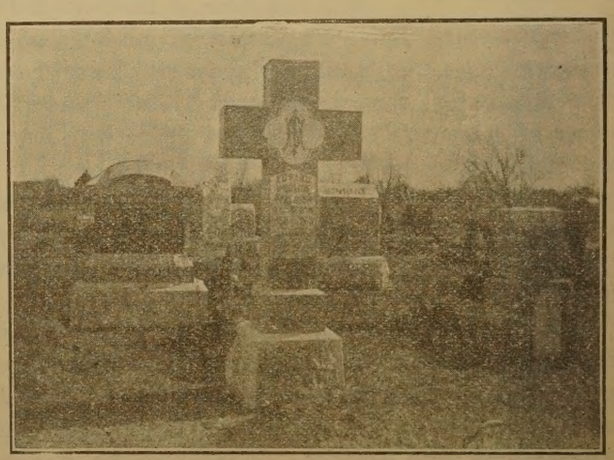
The Rev. Percy Graham, agent of the British and Foreign Bible Society, has commenced Sunday services at Caloocan, a town a few miles out of Manila on the line of the Manila and Dagupan Railway, and reports a most gratifying interest on the part of both army people and civilians.

The new Parish House has practically reached completion, and has been formally taken over by the Columbia Club, which was organized for the purpose of taking possession of the building in part, and using it and its equipment according to the expressed wishes of the donors. The house will be occupied before this letter goes into print.

ALASKA.

The Rev. Thos. Jenkins, priest at St. John's Church, Ketchikan, Alaska, pleads for help to finish the new rectory at Ketchikan in time for the priest to occupy it when he has to leave his present quarters, as he may have to move in whether it be finished or not, for lack of any other place to go to. The Rev. editor takes occasion to answer the question sometimes put: "Why build rectories in Alaska?"—by replying that "more than in any other place on earth a man in Alaska neeeds a home." Alaska is not going to give out in a few years; it is going to be one of the best countries on the continent for the working man. At present, however, many of the clergy are worse housed than the day laborers. "Rectories are investments that yield compound interest." Rents are high and the health of the priest and his family, to say nothing of their comfort, is worth insuring by the provision of a well built and sufficiently furnished home.

Valdez, of which the Rev. F. C. Taylor has charge, is purely an outfitting town, with a population consisting mainly of merchants and prospectors and their families, the mines being some two hundred miles in the interior. It is the port of entry to central Alaska and of departure for immense shipments of copper ore from the interior. Across the bay is the military post of Fort Liscum, and 150 miles southwest is Seward, from whence it is proposed to build a railroad to Rampart, on the Yukon. At all these points the Church's devoted missionaries, in spite of the rigors of the climate, and the prevailing poverty and roughness of the constantly moving population, are doing steady work and daily winning the sympathy of the people. A new mission has been started at Golovan Bay by the Rev. C. C. Bloor, who, with the help of the Rev. J. White, labors in Nome and Council City.



MONUMENT TO DR. SPALDING.

The Rt. Rev. F. R. Millspaugh, D. D., Bishop of Kansas, writes, under date of December 28, 1904, to the Bishop of California, that the headstone has been placed in position at Dr. Spalding's grave, "and is in every way satisfactory." The Bishop sent the photograph from which the accompanying cut has been made. The monument is of Carthage marble, seven feet high from the stone base, and more than a foot thick. It is beautifully carved with his name and the words, "Teacher, Preacher, Priest of the Episcopal Church in the Dioceses of Wisconsin, California and Kansas," followed by the years of his birth and death.

We make this statement for the information of those who made this monument possible, and are very glad of any part we had in the matter.

If you want to spoil all that God gives you; if you want to be miserable yourself, and a maker of misery to others, the way is easy enough. Only be selfish—it is done at once. Think about yourself, what respect the people ought to pay you, what people think of you, and then to you nothing will be pure.—Charles Kingsley.

CONSECRATION OF THE BISHOP OF CUBA.

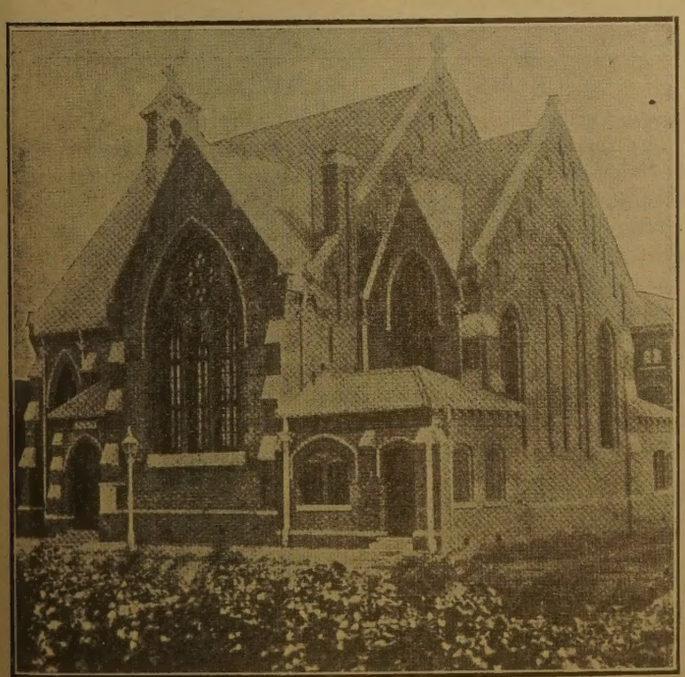
The consecration of the Very Rev. Albion Williamson Knight to be the first bishop of the American Church in Cuba, was held in St. Phillip's Cathedral, Atlanta, Ga., of which he was the dean, on St. Thomas' Day, December 21. The Presiding Bishop, Dr. Tuttle, with the Bishops of Florida and Georgia, were the consecrators; the presenters, the Bishop of Mississippi and the Bishop Coadjutor of Fond du Lac; the preacher being the Bishop of Louisiana. There were also present the Bishops of Southern Florida, Alabama, North Carolina and South Carolina, who were preceded in the procession by 31 presbyters and deacons. An episcopal ring, a handsome jewelled cross and chain, a Bible in Spanish and a set of robes were among the gifts to the Bishop from his congregation, Sunday school, Bible class, etc.

O. O. M.

Written by Himself.

Shanghai is on a winding estuary called the Whangpoo, which, after running some ten miles or more, enters the Yangtse River at its mouth.The city as it lies on the north and east of this stream easily divides into four sections. Furthest south is the squalid old walled city, which is occupied entirely by Chinese. Next outside is the French concession and then the so-called English and American concessions, in order. The two latter districts are separated by a small traffic laden stream called Soochow Creek. Along this stream about a mile from the Whangpoo and in the English concession lies an undefined thickly populated Chinese district called Sinza. At St. Peter's Church, in this district, the writer is now stationed.

Our mission has had work in Sinza for some twenty odd years. Archdeacon Thomson made the start, laying the foundation from which the present work has grown. About six years ago the Rev. Mr. Rees took charge and under him the congregation grew rapidly to its present standing of the second in size in the Shanghai district. He also built the church and rectory, giving the work its premanent center. The health of himself and of his family necessitating Mr. Rees' return to England last June, Bishop Graves brought me down from Soochow to take charge of St. Peter's, and Woosung, a town ten miles off, where Mr. Rees had a work. I set up quarters in St. Peter's rectory with Mr. McRae, who has charge of Grace Church in the native city, and the care of an extensive country work, Mr. McRae going each day to the city and at intervals to the country. I am sorry to say that in July it became necessary for him to return to America for medical treatment, so that I was in September the sole tenant of a good sized house. Fortunately, Mr. Smalley, the mission treasurer, has found it convenient to live with me till his furlough, due in March, so that for the present I am not experiencing the undesirable privilege of living in solitary state.

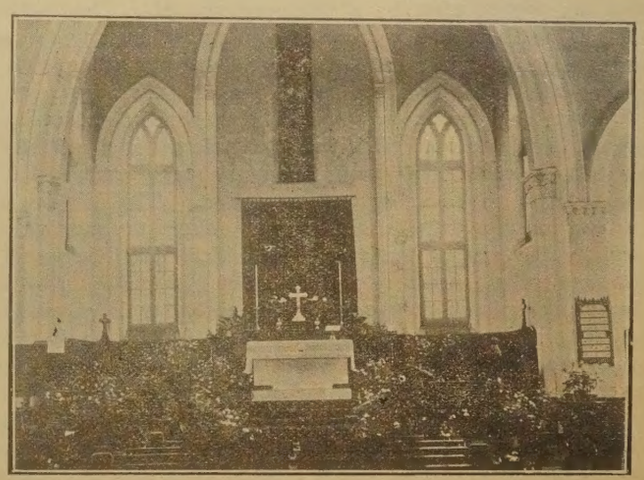


ST. PETER'S, SINZA, THE CHURCH WHICH GREW OUT OF THE CHAPEL IN THE ALLEY.

St. Peter's Church is a well built brick structure seating 250 or so, excellently appointed and furnished, and with vestry and one small meeting room under the same roof.

Beside the church is my house, most comfortable and roomy and a good deal of a contrast to the Soochow quarters. Soochow, by the way, having at present four resident foreigners, is very much in need of a proper house. These two buildings take up most of the church lot and I am afraid it is not going to be easy to enlarge, owing to the great price of land about. On adjoining pieces of ground are St. Elizabeth's Hospital for Women and our Sinza ladies' house for the hospital doctors and for women workers in the parish and country about. The four buildings together make a substantial looking plant. Would we had the workers to use it up to its capacity. The hospital stands in the midst of a population that needs it—people come all the time asking about it—and it is closed for lack of one woman doctor to open it and use it.

In the same block with the church the population is at present small. I believe when the church was first built there was no road, but now we have that, and building is



ST. PETER'S, EASTER, 1904.

growing toward us from both sides, so that a year, or two at most, will, I think, see no open ground left. Within two blocks is already a thick and busy Chinese section. As to the work and membership of the parish: On the rolls there are something over two hundred baptized young and old; the confirmed are about one hundred. To minister to these there is a priest, Mr. Ng, and a deacon, who is unable to do much owing to poor health—Mr. Li. The average attendance at a Sunday morning service is about fifty grown persons, a very fair proportion of the membership. The children and the boys' school bring the whole congregation up to a hundred. Aside from the novelty of hearing the Prayer-book in Chinese, I think one of our services would interest anyone from home. They are not perfect. The clergy do not read very clearly or preach very well, the singing is far from smooth—but there is reverence, the responses and singing are hearty and one sight of the faces present tells plainly that this is not a gathering of ordinary Chinese. One great and impressive difference between the real Christian and his heathen brother is the greater intelligence and what for want of a better word I must call humanness in the face of the former. And this is the most noticeable when one compares gatherings.

The parish has two schools, one for boys and one for girls. The boys number about fifty. Most of them study English, for which they pay two dollars a month. They come to church every morning for prayers and attend service and Sunday school on Sunday. Most of them are heathen. The school building is a rented one. A good American pedagogue would, I suppose, condemn the place utterly, but it is well above the Chinese average, and must do for the present. Some day I hope there may be a better one and one for which we shall not have to pay rent. The girls' school can hardly be called prosperous. The teacher is a good one, but girls' schools are still too much of a novelty in China to be popular. The poor cannot spare even the child of eight or

nine from her share in the day's work and the rich do not care to send their girls out to school. I am speaking generally. The roll numbers about ten and attendance is irregular. A foreign woman worker in the parish could help this school very much.

Now as to the working of the parish, the confirming and strengthening of the believers and the reaching of the heathen thousands about us. Mr. Ng and Mr. Li are very faithful about visiting among the congregation and can give a pretty recent account of anybody on the list. Inquirers and catechumens are not so easy to follow up. Many of the former come or are brought by friends to the church once, put their names down as inquirers—one anxious to hear more of the "way"—and never come to us again. Catechumens also have to be handled carefully. A visit at an inopportune time, making them conspicuous, may turn them against the church that they only half know, and still mistrust. The Chinaman is as suspicious of the too importunate evangelist as he is of the too eager merchant. Neither, he thinks, can be acting from unselfish motives. Meetings in the church, aside from the Sunday services, there are none. Mr. Rees made several experiments, but none of them succeeded very well, and I have not felt yet that I could succeed where one of so much more experience and ability did not. The women of the parish are looked after by a Bible woman, Mrs. Dan, who visits among them and instructs, commencing in many cases —perhaps most—with the A B C of Chinese reading. It ought to help some people to understand why the conversion of China is slow to know that nearly all women and many men are unable to read the simplest characters in the Bible. The stuff one reads occasionally about the magnificent educational system of China is pure nonsense. The Woman's Auxiliary meets every Wednesday and some of the meetings, especially the first of the month, in which Miss Richmond finds time to help, are very well attended.

In the schools of course a part of each day is given to Christian instruction. Each morning, as I have said, the boys come to prayers, on Wednesday they attend evening prayer at 4, and on Sundays the services and a half hour Sunday school.

The reaching of the heathen population is a matter of the greatest difficulty, one on which I do not feel able to speak. The people will not come to the church and the question of expense stands in the way of hiring a preaching hall at present. The hospital would be a means of getting in touch with many, but it is not open. I am hoping soon to get my fourth examination passed off, and then to commence a system of tract and picture distribution. And by the way, if there are any children or Sunday schools that care to help by collecting picture cards and sending them to me, especially New Testament ones, I can use them all. Mr. Rees made it a point that those already in the Church should bring friends to services with them, and the method, though slow, was very successful and I am of course trying to follow it.

In the boys' schoolroom last month we opened a Sunday school for heathen. Mr. Cooper, of St. John's College, who has had several years' experience in a work of this sort, offered to take charge of it for me, and I was very glad to turn it over, for I am sure that in his hands the scheme, even if it prove a failure, will have a good trial. The exercises are of the simplest—the singing of a hymn or two written out in large characters on cotton and hung up before the school, an address on a colored wall picture or a blackboard sketch, and a prayer or two. Several of the women of the church, and almost all the school boys, to my surprise, attend and help with the singing. At the end a small picture card is given to everyone present. There have been every time so far a few outsiders and the start is encouraging. It remains to be seen whether the number will increase or fall off.

Besides St. Peter's I have also the oversight of Woosung. It is a good sized town at the entrance of the Whangpoo, where the ocean liners stop off shore to discharge passengers and cargo. We have there a resident catechist who ministers to a congregation of about twenty baptized members—most of them converts of less than five years' standing. In other words, it is quite a new station. The baptized are all men—perhaps a child or two. Miss Krummer expects soon to put a Bible woman there and to go down herself as often as possible on Sundays, so there is reason to hope that before long the little body will be increased by the addition of wives and daughters.

I myself am still studying. I hope to pass off the fourth examination this month. It is the last one and I shall be somewhat freer when it is over, but unfortunately, it doesn't mean mastery of the language, or that study is finished. In the afternoon I teach arithmetic for an hour in the school. It gives me a chance to know the boys. Besides this I have the oversight of my work and my turns at preaching. My day's work is not very heavy. Time I have in plenty, but for the time being I find it necessary to run slowly.

This little report has been written with the frequent thought of those by whose prayers and gifts I am kept in this field. I hope it may in some way tell them of what they may want to know and that it may perhaps serve to strengthen a little that unity of the spirit which ought to bind us together in the Master's service, whether we be at home or abroad. I should be very glad of any questions or suggestions which any one may be prompted to write me.

JOHN W. NICHOLS, O. O. M.

Shanghai, Nov. 7, 1904.

DR. ABBOTT'S ADDRESS AT HARVARD.

As widespread publicity has been given by the secular press to Dr. Lyman Abbott's recent sermon in Appleton Chapel, in which he somewhat dramatically announced his inability any longer to believe in "a great first cause," it is salutary to come upon this comment on his performance from the pen of the editor of the New York **Independent:**

"What, then, does Dr. Abbott mean when he says he does 'not believe in a great first cause'? We do not know; we doubt if he knows. Perhaps he means merely that this 'intelligent energy' did not create lions and elephants and trees and mountains by a series of successive fiats, but bade them grow in the process of nature. That is the only meaning we can make out of his words, but fortunately we are not obliged to make them consistent. A great cause can work just as well through nature, by laws, as by a multitude of successive or simultaneous creative volitions. We care not how the energy works, so long as it is personal, intelligent, strong, and good. It is convenient to call it God; it is equally proper to call it a first great cause. What Dr. Abbott tells us about the Bible as slowly produced, or the derivative nature of man, or the historical source of the Ten Commandments, is told in somewhat startling language that will interest the unintelligent sensational press, but it is not new, nor is it important—and it need disturb nobody."

He casts no shade
Who stands not in the sun;
He holds no friend
Who never made a foe;
He knows no joy
Who sounds not depths of woe;
He earns no rest
Whose work is not well done.

HOUSE OF CHURCHWOMEN.

To the Convention of the Diocese of California:

The Commission appointed to carry out the provisions of the amendment to Section XXV of the Constitution begs leave to report:

That it has carefully considered the provisions as they were formulated in the language of the amendment, to-wit: "Provision shall be made by canon for a House of Churchwomen to meet in the same week with the convention with power subject at all times to the Constitution and canons of this diocese, to legislate for the conduct of woman's work in the Church and to act in a consultative capacity upon such other matters as the convention may from time to time submit to it for its opinion."

In its obedience to these instructions the Commission has been guided by the following principles of action:

1. The powers intended to be conferred on the House of Churchwomen by the terms of the amendment are delegated powers competent within well defined lines.

2. Within those lines must be implied the power on the part of the House of Churchwomen to formulate its own rules for the conduct of its own business.

3. The terms of the amendment also import that the House of Churchwomen must be allowed to carefully feel its way so that the scope of its business shall so far as possible develop itself according as occasion shall arise; and there-

fore any canons at the beginning must be cast in general form rather than in a form anticipating details.

4. The present stage of the whole matter is a progressive one. This is illustrated in the Church of England by the recent resolution passed by representatives of the two convocations and Houses of Laymen "that the initial franchise of lay electors should be extended so as not wholly to exclude women," whereas the action of the previous year practically excluded them. Our own amendment represents a stage not a little in advance of that. The canon prepared by the Commission ought to be brought up to the full progress of the advance; and it will be noted that the Commission has done so.

5. If hereafter it shall appear desirable that powers beyond those conferred by the present amendment should be exercised by the House of Churchwomen, the effective use and experience of the powers now delegated (hitherto canonically unknown in our American Church) will demonstrate and define the nature of such other powers and find canonical status for them. The canon prepared by the Commission ought neither to hamper the exercise of the powers now conferred nor fail to provide means for accurately observing the experience that may be gained from such exercise.

In view of all which the Commission submits the following as a draft of the canon for the House of Churchwomen.

San Francisco, 7 September, 1904.

(Signed) WILLIAM F. NICHOLS.
JOHN A. WRIGHT.
WM. A. M. VAN BOKKELEN.
A. N. DROWN.
MARGARET A. NEWLANDS.
ANANETTE E. NORRIS.
ADA MARY FLINT.
SUSAN S. LAWVER.
VINCENT NEALE.

CANON XXV.

Of the House of Churchwomen.

Sec. 580. There shall be a House of Churchwomen to meet in the same week with the Convention with power subject at all times to the Constitution and canons of the diocese to legislate for the conduct of woman's work in the Church and to act in a consultative capacity upon such matters as the Convention may from time to time submit to it for its opinion.

Sec. 581. The House of Churchwomen shall assemble in the same City or Town appointed for the meeting of the Convention, but shall meet and deliberate separately from the Convention at such place in said City or Town as shall be designated by the Ordinary and on such hour and day during the session of the Convention as he shall announce at the opening of the Convention.

Sec. 582. The House of Churchwomen shall consist of female delegates not exceeding five from each parish and mission in union with the Convention and entitled to representation therein. The delegates shall be elected annually at the meetings at which the vestrymen of the several parishes or the officers of the several missions, as the case may be, are elected. The elections shall be conducted in the same manner and be subject to all the canons, rules and regulations prescribed for the election of vestrymen and officers of missions; and all electors qualified to vote for vestrymen of the parish or officers of the mission shall be qualified to vote for delegates to the House of Churchwomen.

Sec. 583. No person shall be competent to serve as a delegate to the House of Churchwomen unless she is a communicant of the Church and has been a qualified voter of the parish or mission she represents during the six calendar months next preceding her election, and no person under ecclesiastical censure or process shall be allowed a seat in the House of Churchwomen.

Sec. 584. The appointment of delegates to the House of Churchwomen shall be certified in writing by the rector or clergyman in charge of the parish or mission of which they are representatives or in his absence by a warden or by the clerk of such parish or mission. Every certificate of the appointment of a delegate to the House of Churchwomen shall be substantially in the form provided for the certificate of appointment of delegates to the Convention.

Sec. 585. The certificates of appointment of delegates to the House of Churchwomen shall be forwarded to the acting secretary of the Convention at least one week previous to the time appointed for the meeting of the Convention and the secretary of the Convention shall thereupon prepare a list of the parishes and missions entitled to representation in the Convention and of the delegates elected from such parishes and missions to the House of Churchwomen. To provide for the first meeting of the House of Churchwomen the list prepared by the secretary of the Convention shall be delivered by him to the Ordinary before the time appointed for the meeting; and for every subsequent meeting it shall be delivered by him to the secretary of the House of Churchwomen before the time appointed for such meeting.

Sec. 586. The enactments passed by the House of Churchwomen shall be known as the Regulations of the House of Churchwomen.

Sec. 587. Every Regulation which shall have passed the House of Churchwomen shall, before it becomes valid, be presented to the Ordinary. If he approve he shall sign it, but if not he shall return it within twenty days, with his objections, to the secretary of the House of Churchwomen, in which case it shall not be valid. The secretary of the House of Churchwomen shall enter on their journal all objections taken by the Ordinary to any proposed Regulation. If any proposed Regulation shall not be returned by the Ordinary within twenty days after it shall have been presented to him, the same shall become valid in like manner as if he had signed it.

Sec. 588. The Ordinary shall ex officio be entitled to preside at all meetings of the House of Churchwomen and at all meetings of any committee of the said House of Churchwomen, but shall have no vote at any such meeting.

Sec. 589. The House of Churchwomen shall organize by electing a president and secretary, who shall continue in office until their successors are elected. It shall have power to elect or appoint such other officers and committees as it shall deem advisable or necessary; to prescribe the duties of all officers whom it may elect or appoint; and to make rules of order governing the transaction of its business. The secretary of the House of Churchwomen shall procure and keep a suitable book entitled "Regulations of the House of Churchwomen of the Diocese of California," in which shall be recorded this canon and all additions thereto or alterations thereof hereafter adopted by the Convention and all Regulations adopted by the House of Churchwomen and all objections made by the Ordinary to any Regulations that may be passed.

Sec. 590. The secretary of the Convention shall annually print from the Journal of the House of Churchwomen a report of its proceedings in like form as the Journal of the Convention is annually printed.

Sec. 591. A quorum of the House of Churchwomen shall consist of delegates from fifteen parishes or missions. No business may be transacted by the House except a quorum is present. If on any question a division be demanded by five delegates, then the vote shall be taken by parishes and missions and each parish and mission shall be entitled to one vote and no more.

Sec. 592. Whenever the Convention shall submit any matter to the House of Churchwomen for its opinion, the matter so submitted shall be taken up and considered immediately and the action of the House of Churchwomen theeron shall be certified in wrtiing by the president and the secretary of the House of Churchwomen to the Convention immediately upon the taking of such action.

Sec. 593. Whevener the House of Churchwomen shall submit any matter to the Convention for its opinion the matter so submitted shall be taken up and considered immediately after the special order of the day if there be one or otherwise as promply as may be, and the action of the Convention on the matter submitted to it shall be certified in writing by the secretary of the Convention to the House of Churchwomen immediately upon the taking of such action.

Sec. 594. The Ordinary may recommend to the House of Churchwomen for its consideration such matters as he may deem expedient and the same, unless otherwise requested by him, shall be taken up and considered before any other business excepting matters submitted by the Convention for the opinion of the House.

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Entered at the San Francisco Postoffice as second-class matter.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY,

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

***The Spirit of Missions* tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.**

***Other publications of the Board*, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.**

Copies of all publications will be supplied on request to "Tthe Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

CALENDAR.

15. II Sunday after Epiphany.
20. Friday. Fast.
22. III Sunday after Epiphany.
24. Tuesday. Opening Diocesan Convention.
25. Wednesday. Conversion of St. Paul.
27. Friday. Fast.
29. IV Sunday after Epiphany.

OFFICIAL JOURNAL.

December 23.—a. m., in Trinity Church, San Francisco, took part in the burial service of the late William Alvord.

24.—Evening, addressed children at Christmas Festival of St. Paul's Sunday School, Visalia.

25.—Christmas Day, at midnight service at St. Paul's, Visalia, made an address. 11 a. m., in same church, celebrated the Holy Communion and confirmed three, with sermon and address.—Evening, in St. John's, Tulare, baptized an infant and preached.

27.—St. John's Day, in St. Anna's Chapel, Old Ladies' Home, celebrated the Holy Communion and made an address.—Evening, made an address at Seamen's Institute Christmas dinner.

28.—Holy Innocents' Day, a. m., in chapel of Maria Kip Orphanage, celebrated the Holy Communion, made an address, and conferred Bishop's medal. —p. m., meeting of Standing Committee; meeting of Executive Committee of Cathedral Mission.—Received Earl Hamilton McCollister, B. L., as a candidate for priest's orders.

29.—Received from the Bishop of Long Island notice of the deposition of George Albert Cain, order not stated, for causes not affecting moral character.

30.—p. m., addressed the St. Mark's branch of the Woman's Auxiliary, Berkeley.

31.—p. m., in San Francisco, married Capt. Haldimand Putnam Young, U. S. A,. and Miss Marie Robina Voorhies.

1905.

January 1.—Sunday after Christmas and Festival of the Circumcision, a. m., in St. Luke's Church, San Francisco, preached.—p. m., special confirmation of one at the Cathedral Mission.—Evening, in St. John's, San Francisco, preached.

5.—a. m., meeting of Board of Directors and Board of Lady Managers of the Armitage Orphanage.—p. m., in San Francisco, took part in funeral service of the late Mr. Henry C. Campbell.

6.—Epiphany, p. m., meeting of Standing Committee.—Evening, in St. John's Oakland, special confirmation of one and sermon at united service commemorating fiftieth anniversary of founding of St. John's parish.

7.—Gave canonical consent to the consecration of the Rev. Charles Edward Woodcock as Bishop of Kentucky.

8.—I Sunday after Epiphany, a. m., in St. Luke's, Hollister, celebrated the Holy Communion and confirmed seven with sermon and address.—p. m., met with ladies of St. Luke's Mission.

9.—p. m., annual meeting of corporation of Maria Kip Orphanage.—In San Francisco, confirmed a sick man.

WILLIAM F. NICHOLS.

PERSONALS.

The Rev. Donald Mayo Brookman, from Los Angeles, has accepted the rectorship of the Church of the Savior, Hanford.

The Rev. C. C. Camp, professor of New Testament Exegesis and acting warden of Seabury Divinity School, died at Faribault, Minn., on the 30th ult. Prof. Camp was widely known and loved for his work at Faribault, where he had been a member of the faculty since 1893, and will be chiefly remembered as a man of deep piety and for the spiritual influence he exerted over those with whom he was brought in contact. He died, as he had wished to do, in harness, and although his health had been failing for some time, his departure came as a shock to the diocese.

The Rev. A. S. Clark has resigned the rectorship of St. John's Church, Stockton, by reason of ill-health.

On New Year's Day, at the Sunday morning service, Rev. Geo. Thos. Dowling, D. D., rector of Christ Church, Los Angeles, announced to his congregation his decision, on account of prolonged ill-health, to retire from the active ministry, on the 2d of next June, which will be the thirty-fifth anniversary of his entering the same, and his fifty-sixth birthday. Dr. Dowling has accepted the chairmanship of the committee to select his successor, and also continues with the parish as rector emeritus.

The committee to secure a successor consists of Rev. Dr. Dowling, chairman; Judge Albert M. Stephens, Mr. Geo. Chaffey and Mr. Rufus H. Herron.

The Rev. Reginald K. Starr, D. D., comes from the Diocese of New York to take charge of St. John's Church, Stockton.

The Rev. Francis Goodwin Williams has been associated with the Cathedral staff of the Diocese of California, with charge and residence at Gilroy.

AN OFFERING TO GLADNESS

Make a joy in your heart unaccountable and satisfying by a gift to gladden four hundred and forty-seven clergy, widows and orphans who are on our list. Many of them in need now. Multiply four hundred by "a living," and realize how great the need.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?"

"God is not unrighteous, that He will forget your works, and labour that proceedeth of love; **which love ye have showed for His Name's sake, who have ministered unto the saints and yet do minister."**

You give to Missions, which is the WORK of the Church; give to the General Clergy Relief Fund, which is for the pension and care of the WORKERS of the Church.

To **give to send men to the front** is good; but "pure religion and undefiled" does not forget **those who have been** at the front also.

THE GENERAL CLERGY RELIEF FUND
THE CHURCH HOUSE, 12th and Walnut Sts.
Philadelphia.

REV. ALFRED J. P. McCLURE,
Assistant Treasurer

P. S.—Be sure that your offering is sent to the General Clergy Relief Fund.

CONVENTION WEEK.

Jan. 23-27, 1905

Tentative Program.

Tuesday, Jan. 24, 10:30 a. m., at Grace church—Opening Service of the Convention, the Bishop being the preacher, taking a devotional topic.

At the close of this service the Convention will organize, and the day will be given to the business of Convention.

Tuesday evening, a missionary mass meeting has been arranged to be held at 8 p. m. in Trinity Church, corner of Bush and Gough streets. The music will be furnished by a combination of choirs from San Francisco and Oakland. The speakers at this meeting will be the Rev. David Evans, rector of Grace Church, San Francisco; the Rev. Burr M. Weeden, rector of St. Luke's Church, San Francisco; Mr. George E. Butler, member of the Diocesan Board of Missions, and the Rt. Rev. the Bishop of the Diocese.

Wednesday, Jan. 25.—Conversion of St. Paul. There will be a celebration of the Holy Communion at 7:30 a. m.

The day will be given to the business of Convention, the Missionary Meeting probably in the morning and the elections probably in the afternoon.

For Wednesday evening a reception to the Bishop is being arranged of which due notice will be given.

Thursday, Jan. 26.—The business of the Convention. On Thursday evening in Grace church there will be held a United Service of the Brotherhood of St. Andrew and the Daughters of the King, the speakers to be announced.

Friday, Jan. 27.—The Woman's Auxiliary Day, as elsewhere announced.

We are authorized to say that there will be a celebration of the Holy Communion on Wednesday and Thursday mornings of Convention Week in Grace church at 7:30 a. m.

Suggestions have been made for two or three years past that the sermon at the opening service of Convention should partake of the nature of a Quiet Hour, and to give effect to these suggestions the Bishop of Vermont and the Bishop of the Philippines have each been asked to be the preacher. Both of these Bishops having been unable to be present, the Bishop of the diocese will preach the semon, taking for his theme some devotional topic.

It would be eminently desirable that the Collect appointed to be used at meetings of conventions should be used by all the clergy on Sunday, Jan. 22, the Sunday next before the meeting of our Diocesan Convention.

It was our intention to print in this issue certain comparisons of statistics of this year with those of last yea. Eight reports of parishes and missions have as yet failed to reach the secretary, so that any comparison would only be confusing. We are, however, glad to be able to say that the numbers reported of families, baptisms, both adult and children, and of Sunday School children are larger now than the totals reported last year after all reports were received.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay street, San Francisco.

Secretary—Mrs. A. M. Lawver, 1767 Broadway, San Francisco.

Treasurer—Miss L. J. Gibbs, 3525 Washington street, San Francisco.

Semi-annual meeting—Friday in Convention week, January the 27th, at St. Luke's Church, at 11 a. m., Holy Communion will be celebrated by the Bishop, assisted by the rector of the parish. Rev. C. T. Walkley, preacher.

At 2 p. m. the Auxiliary will reassemble, when addresses will be made by the Right Rev. the Bishop and the secretary of the Auxiliary on the late Triennial Convention.

The semi-annual officers' meeting will be held in Diocesan House, 731 California street, on the opening day of Convention, Tuesday, the 24th, at 2:30 p. m. Officers of parish and mission branches are requested to make every effort to be present at this meeting. It is hoped that we shall then welcome the secretary home.

Diocesan monthly meeting, February the 6th, at 2:30 p. m., Good Samaritan Mission, Second street near Folsom.

The January diocesan meeting at St. Paul's Church, falling on a holiday, brought but a limited attendance. The hearty acknowledgments of the Christmas boxes and of the font sent to Niles by the Junior Department of the Woman's Auxiliary were gratifying to all and seemed just the incentive for a happy promise of increased work in the New Year.

The president urged a more earnest and systematic interest and work for the Bishop's Auxiliary Fund, toward which the collection was given.

She also stated that the next Auxiliary altar would be placed in St. Paul's, Modesto, and would be a memorial to the Rev. William Lucas Mott, under whom the church and parsonage were built, "not sparing to labor with his own hands"; from there he passed to his rest in Paradise. It is hoped the several altar societies not yet having contributed to the Altar Fund for 1904-05 will do so without delay.

The new seals of 1907 for the united offering boxes are now on hand; anyone desiring the same will please notify the president.

Several large-sized Bibles are needed at the Alms House, to be placed in the library and one or two other reading rooms where the inmates gather daily to read. The old people cannot all read the smal ltype found in the ordinary small Bibles, and frequently some old man or woman will inquire for a Bible with big type. If any one who has such a Bible and is willing to devote it to so good a use will notify the Rev. D. O. Kelley, 2214 Jones street, he will call or send for it.

CLERICAL SEMINAR.

Sabatier's "Religions of Authority and the Religion of the Spirit."

Course for the First Semester, February 20 to June 19, 1905. The meetings will be held at the Occidental Hotel, San Francisco, California, at 8:00 p. m.

I. The Problem. The Catholic Doctrine of the Church, pp. xv-39; Rev. D. C. Gardner, February 20.

II. Development and Analysis of the Roman Catholic Dogma of Authority, pp. 40-144; Rev. Kinsley Blodgett, March 20.

III. The Protestant Dogma of Authority, pp. 145-250; Rev. N. B. W. Gallwey, April 10.

IV. The Basis of the Religion of the Spirit, pp. 255-318; Rev. W. N. Guthrie, May 15.

V. The Content of the Religion of the Spirit, pp. 319-end; Rev. G. L. Parker, June 19.

It is also recommended to read Sabatier's "Outlines of a Philosophy of Religion," Loisy's "The Gospel and the Church," and Menegoz: Publications diverses sur le fideism.

THE CATHOLIC CLUB.

Address by Father Charles N. Lathrop.

The first of a series of four lectures was delivered under the auspices of the Catholic Club recently, at the Occidental Hotel, by the Rev. Father Charles N. Lathrop, on "The History of the Mass and the Reservation of the Blessed Sacrament."

Edward Mills Adams, the president of the club, acted as chairman of the meeting. The lecture was followed by a discussion among the members of the club and refreshments were served afterward. There was a large attendance on the part of the clergy and laity. Among the clergymen present were the Rev. Father Herbert Parrish, the Rev. Father E. F. Gee and the Rev. Father Venables.

The next lecture of the course will be delivered on March 9th, 1905, at 8 p. m., at the Occidental Hotel, by the Rev. Father Sebastian Dabovich, of the Greek Catholic Church, on "The Holy Mount Athos, and Oriental Monasticism."

Cards of admission may be obtained from B. A. Forsterer, the secretary of the club, at Room 331, Rialto Building.

DIOCESAN NPWS.

Oakland—St. John's Church.—The services connected with the Golden Jubilee of this mother parish of Alameda County were held, as announced in our last issue, extending over Friday, Saturday and Sunday, January 6, 7 and 8. The attendance, interest and offerings were most encouraging and we renew our word of congratulation.

Oakland—At **St. Paul's Church,** the rector, the Rev. C. T. Walkley, on Sunday, January 8, preached an interesting sermon in which he dwelt at length on the good work done by Father Akerly as a true pastor, whose sincerity and large-hearted sympathy had influenced for good in a way that would never be forgotten all who had had the privilege of knowing him.

(For further Diocesan News see page 11.)

MISSIONARY COMMENT

DIOCESAN APPORTIONMENT 1904

We make no apology for harping on the subject of apportionment. It is the one subject that must be kept continuously before the churches until its reasonableness, its equity, its practicability are recognized. The report of the treasurer, as given in our last issue, which included all offerings for the Church Extension Fund for 1904 up to December 26th, bears humiliating witness of the great and imperative need of education in missionary finances. The Diocese in Convention after a long discussion agreed to the motion made at the request of the Board of Missions and voted intelligently and almost unanimously, that $10,000 be raised during the year 1904 for missionary work in our diocese, and that the same be apportioned to the different parishes and missions. According to the report of the treasurer just referred to, toward that sum of $10,000 the parishes and missions have sent in $5852.38!—*fifty-eight and one-half per cent!!* This means that for the first time in many years the Board of Missions goes into the convention reporting a deficit. At the date of the report the treasurer announces that the account was overdrawn by $936.40. It is very evident that there is a fatal lack of appreciation of the responsibility and duty that rests upon the rectors and parishes to meet the obligation incurred in their name through their representatives on the Board of Missions *and by their vote.* When it is considered that $10,000 was voted by the Convention last January and that the Board only incurred sixty-seven per cent of that sum, and yet there is a deficit of nearly one thousand dollars—we repeat in the mildest terms that *there is a fatal lack of appreciation of the responsibility and duty that rest upon the churches.* It seems to us to come down to a question of common honesty in meeting our obligations.

Out of 32 parishes and missions in the Convocation of San Francisco, *eight* paid in their full apportionment or over—one parish paying almost two and one-half times their share. In the San Jose Convocation *twelve* parishes and missions out of a total of 26 fulfilled their obligations. And in the Convocation of San Joaquin *four* out of 15 gave what was asked of them. Taking the convocations as a whole, San Francisco had, according to the report, paid in $3795.75 toward an apportionment of $7659.50—or about 50 per cent; San Jose sent a total of $1513.10 toward the $1672.45 which was asked, falling short by only $159.35 of meeting its full obligation; and San Joaquin toward its $917 sent in $387.35, about 35 per cent.

It is to be borne in mind that the treasurer's report which we are commenting upon is only up to December 26th, which leaves five days to the end of the year for further sums to come in. Nevertheless it seems perfectly clear that the evidence of these figures points out that the responsibility and duty which the churches have failed so fatally to appreciate is that duty and responsibility of the rectors to bring home to individuals, by a systematic plan and effort, a knowledge that they have a share in the meeting of the missionary apportionment. The evidence we gather from the figures given is, that the convocation, as such, which, we are informed, has adopted and recommended to the churches within its bounds, plans for bringing to the individual a definite knowledge of his responsibility, reports half of its churches as paying their full apportionment and lacks but $159 of meeting its full quota as a convocation, thus showing what information and system will accomplish.

INDIVIDUAL APPORTIONMENT

Information comes to us that at the meeting of the Board of Missions held last month definite progress was made in adopting a plan of apportionment to individuals. The plan or principle adopted was the recommendation of a committee appointed some months ago by the Board for that purpose. We congratulate that body that the *logic* of the "Apportionment Plan" is being recognized, not only by them, but also by individual rectors, parishes, even, as we noted above, by a convocation. It is also announced that this plan is to be brought forward at the Convention and made the subject of discussion by the Board of Missions during the period of time allotted them. We sincerely trust that there will be a thorough investigation and sifting of the merits of this subject, for it only needs to be understood, we believe, to be adopted. It may safely be said that a surprise as well as a sense of humiliation awaits the man who thinks it impossible to raise the apportionment in his parish, when he finds out the absurdity of the amount that is asked from each indivdiual under a personal apportionment plan on the whole parish. The burden and responsibility will lie heaviest upon the rectors—but that is part of their commission. Our reproach must be lifted. This duty *can* be fulfilled. We are well able to meet the demands made. Let every man do *his* share.

AN ADDENDUM

Just as we are about to go to press we have secured a report from the treasurer showing the total receipts up to and including January 11th. It shows an increase in the total offerings of $970.51. The convocations of San Francisco and San Joaquin have each added *one* more to the number of churches completing their apportionment, and San Jose convocation has added two. The overdraft is reduced to $195.30—but there is still a deficit to be reported to the Convention. We are glad to be able to add these figures, which mark an increase of nearly $1000, but the principle of our comment above must stand unimpaired.

GEO.C.THOMAS ON APPORTIONMENT

In the monthly statement received last month from Mr. Geo. C. Thomas, treasurer of the Board of Domestic and Foreign Missions, the following testimony is worth quoting from such a source:

"The experimental stage may be said to be passed. In the humble opinion of the writer, we ought now to proceed still further and do what our diocese has done to each parish, namely, *bring home the apportionment to the individual.* As our authorities in the matter plainly tell the several parishes, and no one questions their right to do so, the minimum amount of the whole will be expected of them, each of the clergy ought to make it plain to the individuals in his congregation what would appear to be his or her just proportion of the amount expected from that particular parish. In many places this method has been adopted. We have yet to hear of an instance in which, when presented in a gentlemanly and Christian way, this has been resisted or objected to. On the contrary, we have been made aware of not a few cases where the people have thanked the rector in thus aiding them to give, as most Christian people really want to do, wisely and efficiently.

"I take advantage of this opportunity to say to the clergy that the case is such as, in my judgment, loudly calls for personal application on their part to that large number of persons who can well do more than help by some small contribution to swell an offering on the plate. I would not undervalue or discourage the smallest gifts, but if we have the interests of the Kingdom thoroughly at heart, and with these interests have also the courage of our convictions, we shall not let the year pass without bringing home to the hearts and consciences of many of our people—and that in a clearer and more forcible way than by a mere notice from the chancel—the great obligation that is upon them and the great privilege God has given them, to give far more largely of their means than they usually do on occasions of public worship, for the extension of the Master's Kingdom. Some effort of this kind will be absolutely necessary if the diocese is to do its proper part in the common work.

"We shall not stop to criticise, or raise any question as to what might have been done, or ought to have been done, or should be done, but we propose to set to work, and to do all we possibly can of what is asked of us, *and we believe we can do it.*"

DIOCESAN NEWS.

Berkeley—St. Mark's Church.---Rev. E. L. Parsons, Rector. The first of the painted windows with which it is hoped the whole church will one day be adorned will shortly be made by the placing of a Resurrection window in the south aisle, in memory of the late Milton M. Rohrer. Among numerous other valuable gifts to the church may be mentioned that by Mrs. Martin Kellogg, of land on the corner of Spruce and Cedar streets, for the erection of the chapel of All Souls' Mission, a memorial to the late President Kellogg, of the University of California, and chancel prayer books, presented by the Phi Beta Delta Society of the Beaulieu School, in memory of the late Mrs. Graydon.

Special advance has been made in the extension of parochial work in North Berkeley. Two branch Sunday Schools have been in operation there for some months, and land has now been acquired for the chapel and plans are being made. The rapid growth of population in that direction calls for strenuous efforts to meet the calls upon this large and important parish.

Merced and Madera.—Rev. N. Saunders has been duly appointed to the charge of St. Luke's, Merced, and of Trinity church, Madera. His work began with New Year's Day, and the outlook is both promising and encouraging. These two interesting towns are county seats and there is much that is worthy of attention and earnest endeavor in the work of the church in these places.

San Francisco—Grace Church.—The Right Rev. Sidney C. Partridge, Bishop of Kyoto, addressed the Woman's Auxiliary of Grace Church at their January meeting, on Tuesday, the 3d instant, and described with his own inimitable charm the problems confronting the missionary in Japan. The indirectness and obliquity of the mental habits of the Japanese were well illustrated, he said, by the fact that in their language there are no words for "yes" or "no," and this evasiveness constituted what he considered the chief difficulty with which the Christian teacher has to contend.

An offering of $30 was given by the ladies present for the Bishop's work. The meeting was the most successful yet held, and was attended by over 60 ladies. Mrs. William Crocker and Mrs. R. C. Foute acted as hostesses in the social hour that followed.

Messrs. Baker and Crabtree will be ordained to the Diaconate at the Cathedral Mission, Wednesday, Jan. 18th, 10:30 a. m. Public invited.

San Francisco.—St. Luke's Church, Rev. Burr Miller Weeden, rector. — The services at Saint Luke's Church during the Christmas season were well attended. A large number of communicants were present at the midnight service, Christmas Eve, and the church was crowded at the 11 o'clock service, and again in the evening at the Manger service.

We sincerely regret, says the parish Leaflet, to announce that Mr. W. A. M. Van Bokkelen has been obliged to decline his election to the vestry of the church. The parish also sustains a loss by the removal to Philadelphia of Mr. K. J. Anderson, who has been for three years a vestryman.

To the call for a meeting of Church women on Jan. 4, a most loyal response was made, and it was unanimously resolved to gather two thousand dollars for the removal of the second and third mortgages on All Saints' Church. At the same time the people of All Saints are making a strenuous effort to remove the $3,500 remaining as a first mortgage. It is hoped that All Saints, if this help can be given it at the present time, may become self-supporting, and ere long an independent parish. The church, which stands on Masonic Avenue, near Haight St., proves to be just in the right place, and in one year it has gathered 89 communicants, while the Sunday-school has over 100 children in attendance. The removal of the debt will enable All Saints to stand by itself, and thus relieve St. Luke's from the charge of a third priest, which it is ill able to bear. The congregation of the mother church are therefore invited to prepare an offering by forty days' effort and self-sacrifice for this good purpose. The Senior Curate, the Rev. William E. Hayes, has labored long and faithfully at All Saints, and it is due to him that everyone give him all the assistance possible. The Rector visited Presidio barracks last Sunday evening. This is the fourth service. A large number of soldiers attended.

The altar and pulpit vestments stolen from St. Luke's church a month ago have all been recovered by the police and restored to the church.

It is sought to establish a men's club, with the special object of awakening more zeal for the manly work that needs to be done in the way of applying church principles to the civil and moral problems which every day call more and more loudly for solution. Men who are conscientiously using their power and influence in dealing with the remediable evils and sorrows around them will feel that they can more consistently assist in church work and take part in its services. A Men's Club with a definite purpose in view may well afford valuable assistance to the clergy and benefit the community. A lack of some more definite object than mere good-fellowship has often led to failure, but there is evidently real work to be done here.

San Francisco—Trinity Church.—On Sunday evening, January 8, a mass meeting on the subject of marriage and divorce was held, addresses being made by Prof. David Starr Jordan, President of Stanford University; Mr. John A. Wright, an attorney of San Francisco, and the Rev. D. Chas. Gardner, chaplain of Stanford University.

San Francisco—Japanese Christmas Entertainment.—In the schoolhouse of Trinity Church, on the evening of December the 27th, a number of people gathered to enjoy the entertainment given by the Japanese Episcopal Mission. The first part of the programme was of a religious character, and the addresses given, both in English and Japanese, showed the deep feeling of reverence and love for God and His Son, Christ, that filled the hearts of these young speakers. For the first part Rev. P. S. Saito, priest of the mission, was chairman.

The second part appealed to the lighter side of our nature. The chair was taken by Mr. C. Aoki, divinity student. We were introduced to Mr. Gannai and Miss Okura, at their wedding; both bride and groom were blind. That those who could not understand the Japanese language were fully able to appreciate the funny situations in which the bride and groom were often placed, was shown by the ringing laughter that greeted many of the scenes. The blind couple were cured by Mr. Santas and the disappointment of the groom when he saw himself for the first time in a mirror aroused a feeling of pity in the hearts of all.

At the close the rector, Rev. Dr. Clampett, spoke a few words of welcome in his usual bright and hearty manner. Then each guest was presented with a box of Japanese sweetmeats and all departed feeling that they had spent a most enjoyable evening.

There was but one thing to mar our perfect pleasure, and that was the unavoidable absence of our beloved Bishop.

M. L. PATERSON,
Japanese Missionary.

San Rafael—St. Paul's Church.—On Christmas Day the Holy Communion was administered at 8 o'clock. At 10 o'clock a children's service was held, at which the scholars of the Sunday School sang several carols. At 11 o'clock a full choral service was held, with celebration of the Holy Communion. Rev. C. Hitchcock officiated at all the services. The church was tastefully decorated with evergreen and red berries and the altar was a mass of white flowers, lilies of the valley, etc., showing great taste on the part of the young ladies who undertook the work.

Sunday School Entertainment.—The Sunday School of St. Paul's Church, San Rafael, had a very delightful afternoon on Wednesday, December 28th. The superintendent and teachers had planned some novel way of distributing the gifts to the scholars. A house was built on the platform in the Sunday School School room, covered with red and white cloth, evergreens, etc., and ornamented with popcorn. Over the door was a painted sign showing the house to be that of "Santa." Three little maids were called from the audience by the superintendent and told to proceed to the house and see why St. Paul's school was forgotten at Christmas time. After vigorously ringing the doorbell of Santa Claus' house, two dwarfs appeared, who told them their friend was asleep, tired out from his hard work at the festive season and that nothing was left. Not to be daunted by this news, the little folk determined to arouse old Santa. After repeated attacks on his doorbell, he opened his window and demanded "Who is there?" The delighted children invited him to come out. After long and repeated discussions, Santa Claus finds some nuts, popcorn and candy, but, alas, the scholars have nothing to put them in. He suggests that each child remove his or her stocking, at which speech the whole school was amused. However, he calls on the Queen of the Fairies, who trips on the stage to the sound of fairy music, and proceeds to give fairy stockings of various hues to Santa. All ends happily. The scholars are called to receive a little token of candy, etc., from the hand of their dear old friend, Santa Claus.

Thus the play ended. The Rev. Chas. Hitchcock gave the prizes and presents to all and spoke a few words to parents, teachers, scholars and friends. After he closed his remarks the Sunday School children sang a Christmas carol and all left, after having spent a happy afternoon, as befits this season of the year.

The school, which was re-opened last January, now numbers some 62 scholars and ere another year has passed the numbers will be increased, it is hoped, if not doubled.

Santa Clara.—The Church of the Holy Savior is rejoicing over the gift of a new vocalion organ from Judge Hiram G. Bond, a member of the congregation. It is an excellent instrument, its tones rivalling those of a pipe organ in strength and sweetness. It fills a great need in the services of the Church. The organ is in a handsomely carved oak case which harmonises well with the rest of the building. The instrument was dedicated at the recent visit of the bishop, who confirmed eight candidates. At the same time the Bishop dedicated a beautiful dorsal curtain of burnt leather, the gift of Mrs. Clara Kuhl. The design on the curtain is the same as on the altar which was also the gift of Mrs. Kuhl.

This little parish is enjoying a healthy and vigorous growth. Organized from a mission less than two years ago, its varied activities are indicative of renewed vitality. During the past year the Ladies' Guild has carpeted the church with a handsome Brussels carpet, the vestry has partially furnished the rectory, and at present the grounds are being laid out in lawn, and the old wooden walks replaced with cement. The spiritual life seems to be vigorous, for it has the distinction of being one of the three parishes in the diocese to meet in full the apportionment for General Missions, during the year just past.

Miss Katherine C. Felton, the compiler of the report of the Associated Charities of San Francisco for the last two years, is an expert in her particular work and a native daughter whose criticisms on conditions in our State and metropolis are loyal to their best interests. She deserves, therefore, the attention of all good Californians when she tells us that we are paying one-third of our entire revenue for the care of dependents, because we have in our jails a greater number of criminals in proportion to population than any other State, as well as a larger number of dependent children, while New York State alone surpasses us in the proportion of insane. Miss Felton points out that it is not economy in expenditure, but legislation and the honest enforcement of existing laws to assist in the prevention of crime and insanity that the situation calls for. At present preventive work is almost entirely disregarded, our people looking upon this as the best of all possible States, notwithstanding the almost daily exposures of negligence and dishonesty on the part even of those who have been appointed custodians of the public peace and health.

BROTHERHOOD OF ST. ANDREW.

Of Mr. G. Frank Shelby, whose appointment to succeed Mr. Chandler as Western Traveling Secretary has already been announced, the current number of **St. Andrew's Cross** states that Mr. Shelby, though still a young man, has had unusual opportunities for experience in Brotherhood work, as a member and officer for some years of St. Mark's Chapter, Denver, one of the most practical chapters in the Brotherhood to-day, and is well fitted to give practical advice to those wishing to extend the corporate side of Brotherhood effort. His business as a commercial traveler, in which capacity he has traveled over a great part of the far West, has made him thoroughly familiar with Western conditions. His position as a Western Council Member, visiting churches and chapters in many States, and giving addresses throughout the territory, which he has been supervising, has brought him already into close touch with and given him a wide Church acquaintanceship in a large part of the territory to which he will now devote his full time. Mr. Shelby has for several years been a firm believer in, and an enthusiastic advocate of, work for the Church by Church boys. Brotherhood boys will find in him a firm friend and a capable leader.

The Brotherhood's new national offices, in the Broad Exchange Building, Boston, Mass., are now in full working condition, and a new treasurer, Mr. C. C. Payson, of Boston, has taken charge of the Brotherhood finances.

ST. DOROTHY'S REST.

The generous friends who have made it possible for so many sick and crippled children to enjoy the delights of St. Dorothy's Rest will be happy to know that the third year of the Rest has been most prosperous. One hundred and one persons were entertained during the past season. Many improvements have been made. A horse has been purchased and the delight of the small youngster when he is first allowed to hold the reins is something not soon to be forgotten. The chapel (donated by one friend) is in course of erection and will be ready for consecration in the spring. An endowment fund has been started. Five per cent of all gifts is laid aside for that purpose. A very pretty rustic lych-gate has been built at the entrance of the grounds. In August what could have been a frightful accident was providentially averted. The wagonette, with one grown person and five children in it, was crashed into by a pair of runaway horses, harnessed to a large wagon loaded with lumber. The wagonette was reduced to kindling wood, but, most happily, no one was injured. It was a wonderful deliverance. All the children improved greatly in health and many weary little bodies are eagerly looking forward to another summer at St. Dorothy's. It is hoped to put up a cottage soon, where five or six working girls may come at a time and keep house together for a week or two. There is a great need for this. Five hundred dollars will build a more suitable one. The land for this cottage has already been purchased. Having been so greatly blessed, St. Dorothy's looks forward with faith that all needed furnishings for the chapel, the cottage for the older girls and the new wagonette will come.

"Smiling, His face we see.
Nay, 'tis the face of a weary little child."

N. O. L.

DAUGHTERS OF THE KING.

Council Meeting, Trinity Guild Room, December 31st, 1904.

President Boyd opened the Council meeting with the prayers of the Order. Roll call showed the following Chapters represented: Omega, 2; St. Luke, 1; Martha, 1; Holy Innocents', 1; Good Samaritan, 2; Trinity, 4; total, 11.

Minutes of the special meeting held at the residence of Miss Gray read and approved.

Treasurer's report read and approved.

The question brought before the last Assembly meeting on the subject of

traveling expenses for delegates to the convention was again discussed and those present were requested to bring it before their respective Chapters, and any suggestions that the different members made were to be brought before the next Assembly meeting. It was suggested that instead of raising money for the immediate needs of a delegate a bank account should be opened and money deposited therein as the opportunity offered, thereby avoiding the special tax.

President Boyd suggested that instead of the regular united meeting with the Brotherhood of St. Andrew, where reports from the Chapters were read, a convention meeting be held and all those who were delegates be asked to speak upon the subjects that came before the General Convention. Mrs. Sanford and Miss Dennis were appointed a committee to confer with the Brotherhood and Daughter delegates and ask them to address the meeting to be held at Grace Church Thursday evening, January 26th.

Mrs. Dewey, chairman of the Music Committee for Missions, has been most faithful in fulfilling her duties and deserves the thanks of all Chapters for her efficient work in securing two Daughters from each San Francisco Chapter to visit the different missions on Sundays. Miss Southworth, of St. Luke's, has done excellent work at Ocean View during the absence of the deaconess. St. John's has sent a teacher each Sunday to Epiphany Mission.

Self-denial week begins February 5th.

In the Constitution of the Order of the Daughters of the King, Article I is the following: "It's sole object is the spread of Christ's kingdom among women and the **strengthening of parish life.**" Page 19 of the Hand-book reads: "It was not expected that the Order would in any way supersede the established 'Aid Societies,' 'Woman's Guilds,' or other parochial activities. It was purposely organized as a semi-religious Order." In the Appeal to the Clergy it says: "The Order is not primarily to raise money, even though that money be for the support of the Gospel or the relief of the poor. **Its first and greatest call is spiritual.**" Some of the Daughters feel that the rules of prayer and service are being lost sight of and that many of the financial calls made upon them belong to some other of the Church societies. This has become such a serious question in the Order to-day that the opinions of others are desired. There are so many Marthas in Church work that those who have pledged themselves before the altar and appreciate the great strength that has come to them through the power of prayer and service realize the importance of also keeping a place for Mary—and we ask to be allowed to serve in Mary's place—may we?

M. H. B. B.

Whatever else you say, don't say "I have done the very best I could!"

LITERARY NOTESt

Thomas Whittaker has just published a new edition of his calendar book, "Royal Helps for Loyal Living," bound in royal purple, adapted for use of women's societies such as Girls' Friendly Society, Daughters of the King, etc.

Thomas Whittaker has brought out a new edition of the "Wisdom of James the Just," by the Bishop of Ripon, who has just visited this country. The Bishop of Ripon is a voluminous writer on practical theology, particularly on New Testament topics. His monograph on the Sermon on the Mount and his work on New Testament characters are well known.

Thomas Whittaker hes placed upon the the market a new edition of "Crumbs from the King's Table," by Mrs. Margaret Bottome, President of the King's Daughters. It is a well known calendar book for daily reading that has for some time been unobtainable.

If there be joy in the world, surely a man of a pure heart possesseth it.

Some people would be nearer Heaven if they were not so respectable, for their respectability conceals them from themselves.

Because that I have had delights that should have made to overflow my cup of gladness, and have not been glad, all in the midst of plenty, poor I live.

CORRESPONDENCE.

CHRISTMAS AND EPIPHANY.

To the Editor, Pacific Churchman:

In reviewing, after many years, Liddon's "Divinity of Our Lord and Saviour, Jesus Christ," I was profoundly impressed by the great divine's statement of the doctrine of the Incarnation: "What becomes of the one one Mediator between God and Man, if the manhood whereby He places Himself in contact with us men is but unreal and fictitious? What becomes of His Human Example, of His ganuine sympathy, of his agonizing and world-redeeming Death, of His plenary representation of our race in heaven, of the recreative virtue of His Sacraments, of the "touch of nature" which makes Him, most holy as He is, in very deed kin with us? All is forthwith uncertain, evanescent, unreal. If Christ be not truly Man, the chasm which parted earth and heaven has not been bridged over.

God, as before the Incarnation, is still awful, remote, inaccessible."

With these words emphasizing, as they do, the great Christmas theme, I called to mind an incident in a voyage to the tropic island of Jamaica, West Indies, in January, 1894, during which we were permitted to enjoy the delightful companionship of the late Bishop Littlejohn, of the Diocese of Long Island.

It was Epiphany-tide, and we discussed the records of the "Manifestations" of the Man Christ Jesus as found in the Epiphany gospels. The learned Bishop, with all his wonted earnestness and keen scholarship, discoursed upon the importance, in these latter days, of an unreserved acceptance of the doctrine of the Incarnation as revealed in the Epiphanies of the "Historic Christ."

This subject had so taken possession of the aged prelate's very soul that he was moved to commit his thoughts to verse, which he afterwards requested us to accept as a memento of the hallowed fellowship.

As far as I know, these verses have not yet been given to the world. It was the Bishop's wish that they should not be published until after his death. Now that he has passed on to behold the unfolding of the greater Epiphanies of Paradise, in commemoration of the sacred converse of eleven years ago, and because of their full correspondence with the teaching of the sainted Liddon, we hereto append them.

THE IDEAL CHRIST NO CHRIST FOR ME.

The ideal Christ is no Christ for me,
Born of man's thought of what man ought to be.
In the thought some tints of heaven clearly lie,
Glimpses of God's image spread along the sky.

But alas! man's thoughts, as the ages tell,
Cannot the Godhead absolute compel
His Name to give or purpose to express,
Though as Law He works for Righteousness.

But perfect Godhead man can never find,
Nor can he by his thoughts securely bind
To his self-made Christ the perfect Manhood
Whose vision shall forever o'er him brood.

The Christ must first be God's Eternal Son,
Very God, Very Man, our Saviour to become!
The salvation which alone can save
Is that which man must take as God once gave!

Why, then, strive the ideal Christ to make
And from heaven's message the heart to take?
Why, then, call light darkness and darkness light,
Unless to deify our blinded sight?

Of the true Christ, whate'er man's thought may say,
He our hungry souls will feed, day by day,
While to our guilty souls His precious blood
Will the sure ransom make and cleansing flood.

In view of the recent utterances of Lyman Abbott wherein the doctrine of the Incarnation was repudiated, and a rank pantheism was set forth, and because of the tendency of many, who aspire to interpret the Word of God, to rationalize the very heart and kernel out of the Gospel, it is well that we should take our stand firmly on the foundation doctrines of Catholic Christianity as enunciated by such scholars as Canon Liddon. It is of importance, too, that our modern religious poetry should breathe the same lofty, vigorous spiritual thought—ever loyal to the Truth—as that contained in these verses by Bishop Littlejohn.

ROBT. L. MACFARLANE.

Vallejo, Cal., Jan. 4, 1905.

LITERATURE OF THE DAY.

Christian Character. By J. R. Illingworth, M. A., D. D. (New York. The Macmillan Co. $2)—Among the wonderful essays in that epoch-marking book, "Lux Mundi," none were more notable than Mr. Illingworth's on "The Incarnation and Development." Since then he has published his Bampton Lectures on Personality, Human and Divine; Divine Imminence, an Essay on the Spiritual Significance of Matter; and now this on Character, which he modestly defines as Lectures on the Elements of Christian Ethics. Every one of these books bears witness to long processes of thought, directed by an insight as spiritual as it is keen and severely logical in statement. The whole argument on character is based upon the truth that the "condition upon which a person can truly realize himself is the condition of union with God. The Incarnation brought us more abundant life by making this union possible." In other words, the aim of a Christian life is to form itself into that distinctively religious character which, as it develops, grows more and more into the fulness of Christ. But the author shows how this process is hindered by sin, and the bulk of the book is devoted to the analysis of its workings, and the methods of its elimination from the life. There are good chapters (only good is inadequate) on Discipline, Faith, Hope, Love and the Cardinal Virtues. But these reach their culmination in the forcible, clearly put, and intensely spiritual sections on Prayer and the Sacraments, where the earnestness of the writer, dominant throughout the whole book, finds its fullest and most intense expression. There is a very lucid and illuminating chapter on Mysticism, concise and yet about the clearest and most adequate relation of that phase of the religious life we know of. It would be very profitable to read it carefully before attempting Inge's Bampton Lectures on the same subject. The last pages on Supernaturalism cut at the root of Naturalism, of that theory which refuses to recognize in any evolution of human goodness more than the product of purely human effort and earthly influences. But no review can give a sufficient insight into the real value of the book, even in much fuller space than this journal can afford. We can say, however, with perfect confidence, that the book is one from which any thoughtful reader may gain great help for the building up of that spiritual life which is character expressed in its highest terms. But to the clergy we commend it most earnestly as good for personal gain, and of the highest value for teaching purposes. And we close this inadequate notice with the expression of a great regret that Mr. Illingworth's writings are not nearly so well known as they ought to be.

The Sunday School in the Development of the American Church. Rev. O. S. Michael. (Young Churchman Co. $1.)—This is a clear, succinct history of the Sunday school in our Church, its origins and progress. It is very interesting to read of Bishop White's efforts to establish Sunday schools, moved thereto by what he had seen in England of the Raikes movement; of the opposition he met with and the compromise he hit upon. Curious also to read of the Puritan objections to Sunday schools. The book will certainly be of great interest to all who are engaged in Sunday school work.

Old Florence and Modern Tuscany. By Janet Ross. (London, Dent & Co.; New York, E. P. Dutton & Co. $1.50 net.)—The writer inherits from her mother, Lady Duff-Gordon, a large share of that literary grace and distinctive charm which make the "Letters from Egypt" a continuous delight to those who know them well. As her mother lived among the Arabs and "did not make herself big," so Mrs. Ross has lived among the Tuscan peasantry for thirty-four years, and this book is the result. She tells some of the stories of old Florence, and invests them with a new interest, but the larger part of her book deals with Tuscany of to-day and its laboring folk. The result is fascination and a desire to realize in personal experience the people and the scenes she makes so interesting. It is a truly delightful book, and the only regret is that Mrs. Ross does not write more and oftener.

JANUARY MAGAZINES.

The most striking article in **Scribner's** is one by F. A. Vanderlip—The Political Problems of Europe, as They Interest Americans—and it is well worth reading and pondering over. Edith Morton's "House of Mirth" has all her grace of finish, and there is a charming paper on Amsterdam, with colored pictures, quaint with all the quaintness of the Dutch; also another of the same type on Erasmus and the Cloister and the Hearth, by F. Peixotto.——In **McClure's** Stannard Baker has a paper on Lynching, the first of a series. Beavers at Work is very interesting, and the stories are good.——The **American Church Sunday School Magazine** ks enn cllotVmfol|8n"!e,ufij1cyiaegrianzmh mh mh mhh ought to be carefully read and studied by every Sunday school teacher, and it would be a good thing if parents would read it also. There are two papers on Sunday, for instance, which ought to have the widest possible circulation. The Sunday school lesson notes are very valuable.——The **Atlantic Monthly** opens with a general article addressed to the "Guests of the Atlantic," a cheery retrospect of its brilliant past and a promising forecast of its future, amply justified by the first number of the year. There is the usual variety, marked in each constituent by that intellectual flavor which invariably characterizes this magazine. Hugo Grotius ought to interest clerical readers especially. The stories are good. There is a beginning of Thoreau's Diaries; also of papers on that strange genius, and Godfrey Leland. H. H.

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ANNUAL MEETING OF THE NATIONAL REFORM ASSOCIATION.

The annual meeting of this association was held in Pittsburg December 15th. The reports showed a large work done in support of the Bible in the public schools and other Christian features of our public education. This association maintains that conscience and moral principle are more important than even mental culture and intelligence as qualifications for citizenship. The public school, therefore, whose sole purpose is to train the future citizens, ought to develop the conscience and build up moral character. If we are, as we claim to be, a Christian nation, the public school ought to correspond to the Christian character of the nation, and should transmit that character to the next generation.

This association is supporting a constitutional amendment against polygamy which contains an express acknowledgment of the laws of Christ as the basis and standard of such legislation. For lack of any such acknowledged standard, it is maintained, our marriage and divorce laws have fallen into such disgraceful and demoralizing confusion.

Ten thousand remonstrances against the presence of a Mormon apostle in the Senate of the United States were sent last winter to pastors and churches and were widely signed.

The treasurer's report showed a little more than seven thousand dollars received and expended during the year.

State conventions have been held in Vermont, Kansas and Iowa during the past three months.

The National Reform Association publishes a large number of documents on the subjects which lie within its field. One is a summary of the laws and judicial decisions of all the States relating to the Bible in the school and other Christian features of our school system. Another, just issued, and entitled "Our Sabbath Laws," is a discussion of the laws of all the States relating to the Lord's Day. Samples and price lists free on application to

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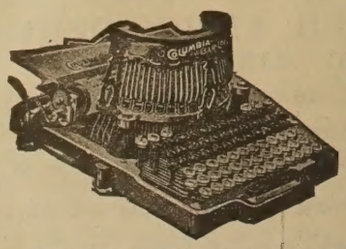

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